

Workshop — VI

Educational Activities

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WORKSHOP—VI

Education

The Church today is confronted with the task of renewal. On the educational front this is tantamount, in places, to a revolution, in others, to a re-orientation or a re-enunciation. The educational venture within the Church is not an accident; it is a deliberate enterprise rooted in the belief of a mission, a semi-secular apostolate.

Today the enterprise is beset with problems. It is proposed in the four Workshops to deal with those relevant to each, and to outline possible solutions. No one expects that every issue will be discussed and every problem studied in the space of a conference, however comprehensive. In choosing the undermentioned topics for study this Service Centre has tried to do two things— firstly, to telescope a large complex of problems under a few headings, and, secondly, to avoid overlap with problems and issues selected for study by other Service Centres. The process of selection may be questioned, the topics themselves may seem either hackneyed or unwarranted, in short, opinion is bound to be varied as to the situation visualised in the Workshop Papers. This, however is no more than reasserting the old truth; ‘many men, many minds’.

The members of the Service Centre found the division appropriate. It is in the spirit of students and apostles intent rather on action than on mere discussion, that they present the results of their joint efforts of the diagnosis and cure of the ills that beset Catholic education in our country today..

The four topics to be studied by the Seminar are :

1. The Purposes of Catholic Educational Institutions in India today.
2. Freedom Discipline, and Leadership Training.
3. Teachers Parents, and the Community.
4. Development, Planning and Research.

Each topic has been studied in the light of one or more of the focal points towards which it was felt by the organisers, Christian thinking of the Church of the 'Aggiornamento' should be directed:

- (i) Projecting the Christian image
- (ii) Common Endeavour
- (iii) Integration of the Church with the life of the country
- (iv) Self-Reliance.

Two references in the following order of priority should be kept in view throughout the Workshop discussions :

- (i) The teaching of the Church, as reiterated and emphasised by Vatican II; and
- (ii) The National and International points of view, as represented by the report of the Education Commission of 1964—1966 and other world body reports.

THE TEACHING OF THE CHURCH

'A true education aims at the formation of the human person in the pursuit of his ultimate end, and the good of the societies of which as a man, he is a member, and in whose obligations, as an adult, he will share.

Therefore children and young people must be helped with the aid of the latest advances of psychology, and the arts and science of teaching to develop harmoniously their physical, moral and intellectual endowments so that they may gradually acquire a mature sense of responsibility in striving endlessly to form their own lives properly and in pursuing true freedom as they surmount the vicissitudes of life with courage and constancy. Let them be given also, as they advance in years, a positive and prudent sexual education. Moreover they should be so trained to take their part in social life that properly instructed in the necessary and opportune skills they can become actively involved in various community organisations, open to discourse with others and willing to do their best to promote the common good.' (Vat. II Declaration on Christian Education)

‘All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education.—(ibid.)

‘Amid pre-occupations with school buildings, curricula, finances, teacher needs, school boards and administrative duties, there is always the danger of overlooking the key person with whom all this ‘to-do’ is concerned, i.e. the student.

‘All these are necessary and justified to the extent that they keep the development of the individual student first and foremost, to help him become the complete person God intended him to be. If this is done then students are more likely not only to become a significant force for good, but also to benefit personally by the well-rounded education aptly alluded to by Joseph Addison in the London Spectator—No. 6, 1711.’

‘Education is a companion which no misfortune can depress, no crime can destroy, no enemy can alienate, no despotism can enslave.

‘At home a friend, abroad an introduction, in solitude a solace, and in society an ornament.

‘It chastens vice, it guides virtue, it gives, at once, grace and government to genius.

‘Without it what is man ? A splendid slave, a reasoning savage.’ (Christopher Newsletter No. 143)

‘A Christian Education does not merely strive for the maturing of a human person....but has as its principal purpose this goal : that the baptized while they are gradually introduced to the knowledge of the mystery of salvation, become ever more aware of the gift of Faith they have received, and that they learn in addition how to worship God the Father in spirit and in truth.’ (G.E. 2)

‘In fulfilling her educational role, the Church....is concerned especially with those which are her very own. Foremost among these is catechetical instruction. (G.E. 4)

‘The Sacred Council of the Church earnestly entreats pastors and all the faithful to spare no sacrifice in helping Catholic schools

fulfill their function....and especially in caring for the needs of those who are poor in the goods of the world." (G.E.9)

'Therefore....great importance is to be attached to those (schools) which are required in a particular way by contemporary conditions.....for the retarded in need of special care. (G.E. 9)

THE NATIONAL POINT OF VIEW

'The Government of India is concerned that a radical reconstruction of education on the broad lines recommended by the Education Commission is essential for economic and cultural development of the country, for national integration, and for realizing the ideal of a socialist pattern of society. This will involve a transformation of the system, to relate more closely to the life of the people, a continuous effort to expand educational opportunity; a sustained and intensive effort to raise the quality of education at all stages; an emphasis of the development of science and technology, and the cultivation of moral and social values. The educational system must produce young men and women of character and ability, committed to national service and development. Only then will education be able to play its vital role in promoting national progress, creating a sense of common citizenship and culture, and strengthening national integration. This is necessary if the country is to obtain its rightful place in the community of nations in conformity with its great cultural heritage and its unique potentialities.' (Resolution of Government of India, Ministry of Education dated 24th July 1968.) 'Education from the earliest school years should be directed to the all-round development of the human personality, and to the spiritual, moral, social, cultural and economic progress of the community, as well as to the inculcation of deep respect for human rights and fundamental freedom. Within the framework of these values the utmost importance should be attached to the contribution to be made by education to peace and understanding, tolerance and friendship among nations and among racial or religious groups.' (Special Inter-Governmental Conference—UNESCO—Paris 21st Sept to 5th Oct. 1966)

'The most important problem of the next half century is to reconcile science and religion, to integrate the two into a com-

mon philosophy. I think the Christian private enterprise has to make its own contribution in bringing about this synthesis. It is a challenge to all the religions of the world and also to Christianity." (From Shri J. P. Naik's address to Principals of Christian Colleges at Tambaram, Madras Jan. '66.)

THE CURRENT SITUATION

The number of Schools, Colleges, Seminaries and Boarding Houses run by the Catholic religious orders of men and women compares very favourably with similar institutions run under the aegis of other religious bodies. But a dispassionate look at them will convince us of our deficiencies, and the areas we have neglected.

1. Firstly let us consider our duty to those of the 'household of the Faith.'

How are the ideals set forth by Vatican II to be realized?

Are text-books at present in use for Catechetics adequate?

What is the greatest lack in the religious courses prescribed?

Are there competent teachers available in sufficient numbers to teach religion?

As a short term policy, what can be done by way of training teachers who are already in the field?

Is it possible to establish theological courses in our Christian Colleges.

Can Seminaries be asked to open courses in Catechetics for the laity?

What of the problem of students attending non-Christian institutions?

2. If we believe that Christian institutions should give witness to the charity of Christ by their outstanding service to the poor, are we fulfilling this ideal? What is the current image which our Catholic schools and institutions project? Catering to the well-to-do and middle-class? Business concerns? Bearing the stamp of wealth in the magnificence of their buildings? How can this image be altered? Does the 'Neighbourhood

School' provide the solution? Will this change mean greater dependence on Government grants with a certain loss of freedom? What impact should this approach have on educational planning at a diocesan level?

Regarding schools for the handicapped, is regional co-operation between several dioceses called for? What personnel are at present available for:

(a) Training of the Blind.

(b) The Deaf and the Dumb.

(c) The Retarded?

Can Religious Congregations readily make such personnel available? What practical steps can be taken at the (a) Diocesan (b) Regional (c) National level in this matter?

3. In respect of the Church's concern for the secular part of man's life and the betterment of the society to which he belongs, has the Church shouldered a fair share of the burden?

How can the Catholic school and college contribute to the national effort, which as the Education Commission emphasizes, must be aimed at production? What is the over-all contribution of Catholic schools and Colleges at present? Are our schools by and large, providing an academic training? As a first step can many of our schools be converted into Multi-Purpose Schools? Is the establishment of Junior Technical Schools the answer? How popular are such technical schools at present? Do Agricultural Schools offer greater promise?

What personnel are available for the running of (a) technical (b) agricultural (c) trade (d) commercial schools? Can we make use of training facilities provided by Government to train personnel?

Would it be possible for the laity and religious congregations to establish a greater number of rural schools?

How could catechists in rural areas be prepared on the lines of Egypt's Assint experiment? Why not make more use of school facilities for adult education, mobile adult education units, Evening or Night Schools?

4. From the standpoint of dialogue, there is much to be desired. How far are our schools responsible for giving the im-

pression of the Church in India as essentially 'foreign'? Is the attitude of non-Christians justified wholly or in part?

How much do we depend on foreign capital and foreign aid in our educational enterprise? Can we do with progressively less by creating our own sources of income? How far is Hindi or the regional language made the medium of instruction in our schools? How can a sense of 'Indianness' be developed in both parents and pupils? What effort are made to introduce Indian song, dance, culture, participation in festivals? What is the attitude of the Catholic teacher towards this culture? Does the separation of classes for religious and moral instruction militate against integration?

5. What do we consider to be our lacks in the area of teacher-training? How, in view of the comparatively small monetary advantage, can the best of our young men and women be attracted to teaching? How present to them the idea of teaching as a vocation? Do our Training Colleges at present draw on the best that the diocese/Region has to offer for Staff? Is more common endeavour called for in this matter? (a) between Religious Congregations? (b) between religious and laity? What provision is made for In-Service Training? Is the staffing of our Catholic schools (particularly in the North) becoming a problem because of the lack of suitable teachers?

What efforts should be made to give a greater share of responsibility to lay teachers in schools under clerical or religious management?

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1-A. THE PURPOSE OF CATHOLIC EDUCATIONAL INSTITUTIONS IN INDIA

INTRODUCTION

There is hardly any need here to stress the massive involvement of the Church in Indian education. With nearly 7,000 institutions ranging from the elementary to the university, and with one quarter of her priests, 70% of her brothers and 40% of her nuns engaged full-time in this task, it is true to say that in no other country of the world has the Church committed such a large proportion of her human and material resources to the task of education. In fact the question is persistently asked whether such an outlay is justified and whether the Church should not be devoting her personnel and finance to other, perhaps more important, purposes.

Another fact that needs to be recalled is the massive increase in Catholic involvement in education since the Independence of the Country in 1947. The number of colleges has increased 2½ times from 42 to 109 and the schools have more than doubled in number. The number of religious personnel engaged in these institutions has, of course, gone up proportionately. Moreover there seems to be no doubt that the increase in the number of institutions, particularly in respect of colleges in certain regions of the country, has been uncoordinated, without reference to actual needs and without serious thought about their effectiveness. This also explains the fact that our colleges, particularly where they are most numerous, are today facing a very serious crisis which imperils their very existence and more immediately their ability to function in any meaningful manner. Discipline among the students has broken down; the teachers are disaffected and openly campaign for a government take-over and the leaders in the movement are often the Catholic teachers themselves.

All this points very clearly to one fact : the whole question of Catholic educational institutions in India has to be seriously re-examined in an objective and courageous manner. In this re-examination, the most important point is to get a clear picture of what we are aiming at in conducting schools and colleges.

It seems certain from several studies (Cf. the ISS-FERES study on CHRISTIAN HIGHER EDUCATION AND INDIAN NATIONAL DEVELOPMENT) that there is among many of our educators and even among the ecclesiastical authorities what could be called a "crisis of goals," i.e. many of them have no clear idea why their institutions were started in the first place, and still less what they are precisely aiming at in conducting them. We find ideas like prestige, power, influence of the Church; the education of Catholics; the spreading round of the knowledge of Christ sometimes bandied about; at other times, the educators simply content themselves with saying that they are aiming at doing the same thing as any other college in the country tries to do. Now it is certain that no serious planning in our educational work is possible unless we have clear goals. Goals define methods.

It is for this reason that we believe that the most crucially important task for the Seminar to do is to get to grips with the central question : *Why do we open and conduct schools and colleges in India?* Surely this question is extremely complex and admits of no cut and dry answer. A number of factors have to be taken into consideration; different points of view have to be considered. In the end we may hope that a picture will emerge which will give some idea of the basic reasons why Christian institutions are opened and conducted.

THE HISTORICAL PERSPECTIVE

Christian educational work in this country began in a major way in the second half of the last century when the then British government made it known that it would encourage and assist private agencies to open schools and colleges in India. Almost every major Christian Church immediately rushed into the virgin field with the result that before the end of the century, there was a network of Christian institutions through the length and breadth of the country. The motives which the founders of these institutions (mostly foreigners) had before them were simple and clear; *first* the education of Christians themselves in a Christian atmosphere, so that they could be good members of their Church and also occupy important positions in secular society, *secondly* the institutions were definitely considered to have a missionary purpose. They were to be an extension of

the pastoral functions of the Church, an auxiliary in the task of preaching the gospel to the nation. It may even be said that the second aim gradually came to assume primary importance. The apostolic efficacy of a Catholic institution was taken to be its main or even only justification for existence, chiefly in the case of those schools and colleges which had a majority of non-Christians in their student body. This trend came to a head with the appointment by the Holy See of Cardinal Lepicier as Visitor to India to evaluate the Christian effectiveness of our schools and colleges. The eminent cardinal spent some time studying the situation in the country and came to the conclusion that the majority of our institutions simply did not serve any apostolic function; hardly any conversions had been made through their influence; they were really not helping in any substantial measure the spread of the gospel among non-Christians. The obvious conclusion was that many of these institutions simply did not serve the purpose for which they were started and hence should be closed down, so as to enable the deployment of the resources in personnel and money in a more rational and effective manner for the pastoral work of the Church. Logically, the cardinal's conclusion was perfectly correct if we accept the premise that the main or at least one of the primary purposes of our schools and colleges was to help in the propagation of the faith among their students and the public in a visible manner through the winning of converts.

No action was, of course, taken on the Lepicier report. It is extremely difficult to close down institutions, at least among us Catholics; vested interests of various kinds are built up and resist any attempt at closure. Our Protestant brethren, however, who came to more or less the same conclusions as Cardinal Lepicier, took action and shut down one third of their colleges in the country in order to concentrate their resources on those that remained. This was the result of the celebrated Lindsay Commission's Report. As a consequence, ancient and venerable institutions like Bishop Heber's college, Tiruchirapalli. Finlay College, Mannargudi, Noble College, Masulipatam, passed out of existence.

Cardinal Lepicier contented himself with an evaluation of the missionary achievements of our schools and colleges; he said nothing about their potentialities in this direction. Logically we should go further and flatly state that our institutions have

not only been unable, in the past, to make converts in any significant numbers. A realistic appraisal of the Indian situation, today more than ever before, must lead to the conclusion that winning converts through educational institutions is a hopeless task, even if it were a legitimate goal. If, therefore, we consider that an important aim of our colleges and schools is their apostolic efficacy, then we should logically close down the majority of them.

PRESENT POSITION

In the last twenty years, however, and chiefly during the post-Vatican Council era a new view of Catholic educational work has gained ground together with a new theological understanding of the role of the Church in the modern world. The Church now views herself not merely as the guardian of faith and morals and the teacher of the gospel to humanity, but equally as the servant of the world. The mission of the Church consists in service to the world beyond the boundaries of her own community. The Church does not view the world with suspicion as something to be fought against and overcome, but as God's handiwork where his wisdom and love are manifested and which the Church has to work for and develop. Purely human values have now taken on a different aspect. They are not something to be afraid of or to be submerged in the "supernatural"; they have an authenticity of their own, they are precious in their own right and indeed they form the only basis on which a supernatural structure can ever be built.

In the light of the new trends in Catholic theology there is also a new understanding of the significance of such secular tasks as education, medical work, etc. In order to be justified there is no need for us to be able to show that they contribute directly to the spread of the gospel and still less to the visible conversion of non-Christians to the Church. Secular works of service have a value of their own and do not need any buttressing from other motives and purposes. When healing the sick, curing the blind, feeding the hungry, Our Lord was not always thinking only of the salvation of their souls; he was also interested in their purely human welfare.

GOALS OF CATHOLIC EDUCATION IN INDIA TODAY

In the light of what has been said above we may proceed to consider the goals of our educational effort in India today. We may begin by stating what are not the goals.

What a Christian Institution is not

1 *A Christian institutions in India is not necessarily an institution only for Christian students* : Factually it is not so in most cases, since the majority of the students and faculty are not Christians. Nor need it be so in theory either. It is true that some preference is shown and should be shown to Christians ; no Catholic institution should be run on the assumption that all Catholics must get what they want out of it, others being content with what is left over. There is real danger in the oft-repeated statement that Catholic schools and colleges were founded for Catholics. If interpreted in a narrow, exclusivistic sense, this would result in a communalistic attitude which we are the first to protest against and deplore in others. Nor will it do to insist on the privileges which our constitution generously gives to minorities. The communalistic attitude is basically opposed to the Christian spirit of universal love and service, to the human right of brotherhood and equality and the secular spirit of the Indian Constitution. One of the great contributions which our institutions have made in the past is the integration of students belonging to different linguistic and religious groups. We have to develop this service still further for the good of the whole nation. We shall surely not have cause to regret our large-heartedness and generosity in this matter. Moreover even academically speaking, it would not be advisable to bring up Catholic students in an all-Catholic school since this would not prepare them for life in a multi-religious society such as India.

2. *Similarly, a Catholic institution is not necessarily one in which the Staff are entirely or in majority Catholic.* Surely, other things being equal, there will be some preference for good Catholics, for without a core of dedicated Catholic teachers it will be difficult to maintain that indefinable something called a Catholic atmosphere. But we have to remember that the main purpose of a Christian institution is not to provide employment

to Christians, but to provide first rate education to the students. Hence in the selection of staff the stress should always be laid on quality, competence, dedication ; and if a person is a good Catholic, this must be considered an added competence.

3. *A school or college is not Christian if it professes to offer secular education, but in reality looks upon this merely as a bait to bring about religious conversions* : A school is a place for teaching. Teaching is not indoctrination; it is not even preaching. With the Church's new emphasis on the need of respect for the conscience of others and their human freedom in matters of religion, we cannot do anything that would smack of bringing undue pressure on young minds to produce premature or immature decisions. We must also recall that we have a tacit understanding with the parents of our non-Christian students that we would respect their beliefs and freedom of conscience in our institutions. Moreover a considerable number of reputed Catholic educationists today consider that it is not a legitimate goal of our educational work to aim at making converts through it.

All this, however, does not amount to saying that the Catholic teacher must be totally indifferent to his bounden duty to spread the Good News. Every Christian must preach, by the means available to him. Apart from prayer, there is also the power of example. At many points in many ways, often unconsciously, a Christian teacher will reveal what he believes and its importance for him. He can scrupulously respect the religious beliefs of his students, allowing his own beliefs and actions to make their own proper effect in their own time.

What a Christian Institution is

A school or college may properly be called Christian if those responsible for its policy and a fair proportion of its teachers are moved mainly by their love of Christ and take him as their standard of goodness and truth. The motive, the spirit, the attitudes must be Christian, *but the object is undoubtedly secular*, not indeed in a sense incompatible with religious teaching but in the sense that it does not belong to the sphere of Christian pastoral work.

1. The implications of this statement are far-reaching. It would mean that the primary purpose of a Christian institution

is to do the same as any other good school or college, i.e. give a total education which will enable the student fully to use his human talents and abilities for his own complete welfare and for that of the society in which he lives. The Christian school like any other good school, must produce young men and women able to think and act for themselves from principles which they understand and freely hold; men and women who have a commitment to society and to their neighbour.

2. If what has been said above is accepted, it would follow that a Catholic school or college would not be fulfilling its primary purpose if it did not impart good secular education, even if large numbers of students in it embraced the Christian faith every year, just as a Catholic hospital would not be worth running if most of the patients in it died even though they were baptised before their death !

3. All this is not to deny, however, that a Christian institution has its own distinctive purposes. For, as the Vatican Council reminds us, “no less than other schools does the Catholic School pursue cultural goals and the natural development of youth.” But it has its several distinctive purposes. It aims to create for the school community an atmosphere enlivened by the Gospel spirit of freedom and charity. It aims to help the (Catholic) adolescent in such a way that the development of his own personality will be matched by the growth of that new creation which he became by baptism. It strives to relate all human culture eventually to the news of salvation, so that the Gospel will illumine the knowledge which students gradually gain of the world, of life, and of mankind.”

“So it is that while the Catholic school fittingly adjusts itself to the circumstances of advancing times, it is educating the students to promote effectively the welfare of the earthly city, and prepares them to serve the advancement of the reign of God. The purpose in view is that by living, an exemplary, an apostolic life, the Catholic graduate can become, as it were the saving leaven of the human family.” (Declaration on Christian Education, no. 8).’

4. The education we are aiming at is, therefore, fully human, but Catholics maintain that “there is no true humanism but that which is open to the absolute and is conscious of a vocation

that gives human life its meaning." (Decree on Education). Hence though the goals of a Christian institution are human, they are, by the very fact, essentially related to man's religious aspirations and to the universal call of all men by God in and through Jesus Christ. This is the dynamic tension which must necessarily exist in every good Catholic school or college : it consciously pursues secular and human goals, yet does not limit the "human" to this world, but strives to produce a humanism that is always open to the demands of the more than human. So long as the tension exists we can confidently state that the school is fulfilling its true Catholic purpose. The danger arises when one or other side of the apparent dilemma is neglected. Then the school will cease to be a fully Catholic institution even though its staff and the majority of its students are Catholics. It either reduces itself to the same state as any good government school or it becomes merely an appendage of the pulpit and the Sunday School.

5. The total view of education as propounded above necessarily brings in certain corollaries, which should characterise every Catholic school and college.

(a) Christian institutions should endeavour to give *religion and theology their rightful place* in the curriculum. Other disciplines are not to be subordinated to theology, but it should at least find a place among the subjects taught, at least in colleges. Religion and religions are undoubtedly as much a matter of human intellectual knowledge and formation as physics, chemistry or economics; though not so immediately useful. Of course special difficulties exist in India in the way of setting up full-fledged faculties of religious studies in our colleges not the least being the almost certain fact that students will be lacking. At least, every one of our schools and colleges must give to the department of religious and moral instruction the same importance as to other departments.

(b) In India a Catholic institution is often conceived as one in which "catechism" is taught and students attend Mass frequently and make an annual Retreat. This is evidently a caricature of the reality, but it contains an element of truth. Though we cannot identify the goals of religious education with those of a Christian educational institution, it is difficult to conceive of an institution being truly Christian if the teaching of at

least the Christian religion to the Christian students is not taken seriously. Religious education is the point of contact between the pastoral and pedagogical aspects of Christian educational work. Moreover, a Catholic institution cannot be completely satisfied with providing religious instruction to its students ; it must go further and attempt to provide facilities and an atmosphere conducive to the practice of the faith. In doing this, there should be respect for the freedom of the individual, chiefly in colleges where we are dealing with adolescents or young adults who are just beginning to appreciate and value the freedom of choice, and independence of action which is their God-given human prerogative.

(c) The existence of a strong department of religion with well-qualified staff will help bring about that *confrontation between religious and secular values and knowledge* which should be one of the special features of a Catholic institution, chiefly a College. A Christian college has not to adopt a defensive or timid stance with respect to secular knowledge. It has to accept the inherent value of human progress and endeavour to show that radical optimism characteristic of true Christianity which faces the modern world with the confidence that all human values can and must be harmonised with the essential attitudes of Christianity. Let us remember that "God loved the world" and this must mean for us the *modern world* with all that it implies. Today's world is characterised by the forward thrust of science and technology which have given a certain autonomy to human life and ambitions and have freed them from the control of spiritual ideals and ecclesiastical institutions. A Catholic institution has to believe that all this is in God's plan for the development of the world and that technology is only the working out of Christ's redemptive love for men in its human dimensions.

(d) The Christian institution must display a constant pre-occupation with making its education relevant to the needs of the actual hour. Only such education is of value in promoting the development of a nation, chiefly one that is still under-developed. Newman's ideal of knowledge for its own sake may be an ideal still worth pursuing in the abstract, but hardly for a developing nation where all knowledge and education should be put to social purposes. In other words, knowledge, for a Christian institution in India today, must be something that is

action-oriented and leads to the pursuit of the "good life" in the full sense of the word.

6. The Christian school or college must be one in which *human personalities and freedom are given the highest respect*. The Declaration on Christian Education of the Vatican Council has the following significant words: "What is proper to the Catholic school is that it creates in the school community a Christian atmosphere animated by the evangelical spirit of freedom and love and that it helps young people to develop their own personality" (No. 8). In fact it may truly be said that the Christian way of life is a rare combination of knowledge and freedom in a spirit of love. This means that a Christian school (particularly a university) should not exercise censorship of mind and opinions among its staff and even among its students on the plea of ensuring orthodoxy of views. Freedom is man's highest prerogative and there is no place where it has greater right to exist than in an educational institution. The conflicts, which respect for freedom necessarily brings in its wake, must be considered part of that confrontation between different opinions and between the religious and the secular which our institutions have a special function to promote.

In dealing with students, Catholic schools and colleges must proceed with great respect for their inner freedom. True education, whether Catholic or not, implies not so much the transmission of convictions as the creation of an atmosphere where convictions can be born and strengthened. While character training necessarily implies the use of certain constraints and the inculcation of habits of discipline, the constraints must all ultimately lead to the idea that the only discipline worth talking about is self-discipline and that no education is complete unless it includes formation and training in the use of personal freedom.

In all this the characteristic Christian attitude should be to proceed on the assumption that the heart of man is interiorly orientated to the good and the true, i.e. to God, through the action of his Spirit. This does not deny the influence of Original Sin, only it gives radical optimism to our task. If we cherished any other beliefs, education would not have much meaning, and the jail would be the best educational institution. It is unfortunate that in the past many of our schools and colleges

have gloried in maintaining an atmosphere of restraint and external discipline not too far removed from what obtains in a penitentiary or a barracks.

We live in an age when there is a much greater understanding and appreciation of the value of freedom for the development of the individual and of society. The problems connected with the respect for freedom in education are not simple. Christian institutions with the traditional Christian respect for human freedom should be pioneers in experimenting along these lines.

The Christian School a Service to the Nation

Catholic Education conducted along the lines mentioned above will be a tremendous service to the nation. It is a proven fact that the most important single factor in the economic growth and national development of backward countries is education of the right type. If the Church is interested in the progress and prosperity of the 530 million of God's children living in India, there is hardly anything better she can do for them than help provide them with the right type of education. Let us remember the wise words of *Populorum Progressio* : "Development cannot be limited to mere economic growth. In order to be authentic, it must be complete, integral that is, it has to promote the good of every man and of the whole man" (14). Now the Church possesses as her special characteristic a global vision of man and of the human race and an understanding of the relation between man and God. It is with this vision that Catholic education can really "contribute to the total formation of the human person in the perspective of the ultimate goal and at the same time of the welfare of the societies of which he is a member" (Decl. on Ed. 1). This is the specific mission of the Church in the world : "to lend her help to all peoples in promoting the complete perfection of the human person, the good of the earthly society and the building-up of a world that is more than human" (Decl. on Ed. 3), while also being fully and authentically human.

There can be no doubt that in today's context and perspectives, one of the *principal purposes* of Catholic schools and colleges is to render a human service to the community in the spirit of

Jesus Christ. This purpose, kept constantly before our minds, will dictate policies and attitudes radically different from those of the past. It will liberate us from much of the narrowness that has often characterised our educational institutions in years gone by. If we sincerely give ourselves to the task of serving the nation through our schools and colleges, there is no doubt that slowly, but surely a new attitude will appear among our non-Christian brethren who presently feel convinced that in all the educational, medical and other charitable work which we, do we have only one dominant motive, an ulterior one, namely to make conversions to the Church and thus augment the number of Christians in the country. It will take long for this suspicion, to die down, but given the integrity and decency of most of our fellow-countrymen, it will.

Some Practical Points

(1) *Admission of Catholics*

So far we have only indirectly treated of the vexed and down-to-earth problem which agitates minds as the annual period of admission to schools and colleges comes round: For whom are Catholic schools and colleges meant? The only answer that can be given to this question is : For all. This is not to deny that there may be some order of priorities. In schools, the claims of Catholic children for admission cannot easily be overlooked, though even in this field we cannot accept the principle that a Catholic school must necessarily take all the Catholic children who apply, nor the converse, that every Catholic child must necessarily go to a Catholic school. Considerations like maintenance of standards, economic difficulties, distance cannot simply be ignored.

Colleges, chiefly those that are aiming at maintaining a truly university level of instruction and achievement may not be able to admit every Catholic student. Catholics cannot claim university education as a right, even if they are unfit for it. A college must necessarily lay considerable stress on the academic fitness of the students it admits. Otherwise the Institution would not be rendering any service to the country or to the Catholic community or to the unfit student himself. Other things being equal, of course, there will be preference for Catholics.

(2) *Recruitment of Staff*

In the recruitment of staff, things are somewhat clearer. Institutions have a clear *duty* to themselves, to their students and to the community to select only competent staff. If these can be found among good Catholic candidates, a Catholic institution will, of course, be happy to employ them; otherwise it should not hesitate to take good men and women of other persuasions. This is particularly important in a university where besides all-round excellence in knowledge, teaching and research ability, character should be the deciding factor in the choice of the faculty.

(3) If one of the major purposes of Catholic schools and colleges is to contribute an important service to the development of India, then it is obvious that we should serve real needs and not proceed in an opportunistic, or selfish manner in opening and conducting institutions. Duplication of work must be avoided. It is meaningless to open scores of the same type of institutions in restricted areas when there is a crying need in other regions or other fields of education. To open colleges within a few miles of each other, all doing exactly the same thing, giving a type of education which really does not satisfy the actual needs of the country, simply for considerations of power and prestige, is surely unworthy of the Christian name. Similarly, to open English-medium schools just because there is a present demand for this type of education smacks of opportunism. The former policy has already landed the Church in a very sorry plight in certain regions of the country and the latter policy may also make us pay dearly in the future.

1-B. THE SOCIAL MISSION OF THE CATHOLIC SCHOOL AND COLLEGE

The Social Dimensions of Education

This question has come to the fore in recent years in a very forceful manner owing to the changing times in which we live. Today society has become the focus of attention. Individual values are seen to be fully meaningful only in and through the human relationships they enable a man to cultivate. Thanks to the philosophy and political pressure of communism, the awakening sense of the unity and brotherhood of man, facility

of communications between different parts of the world which technology has brought about, there is a growing appreciation of the vital link that exists between the welfare of individuals and that of the society in which they dwell. Inevitably, there is also a greater understanding of the importance of the social dimensions of all good education. Education can no longer be considered exclusively in terms of what it brings to the individual. It must equally bring benefits to the society in which the individual lives. We could even go further and say that an institution which isolates the individual student from the ills and anxieties, the difficulties and problems of his community does him positive harm, regardless of the academic excellence that he might attain.

Traditionally, the school and especially the university was considered to be a community of students and teachers gathered together in isolation and enabled to pursue their scholarly avocations "far from the madding crowd's ignoble strife." This idea is reflected right through Cardinal Newman's treatise on "The idea of a University". It was to be found also in the whole attitude of unconcern which was generally adopted by university scholars and students with respect to the social problems of the community in which they lived. The college or school was considered with pride to be an island of learning in an ocean of ignorance. The situation has been even worse in India. Owing to our traditional ideas of caste and our conviction that learning was the privilege of the select few, belonging to the upper castes, the school became accepted as something existing on the fringe of the community where it was located. The village boy going to school for the first time was taken into an environment where the problems and difficulties of village life, its interests and hardships hardly ever penetrated. The parents of the students also accepted the position that their child in school was, for all practical purposes, lost to them and had entered a world different from their own to which he would never return in body or even in heart. The educated person, it was taken for granted, could not possibly be expected to return to his village or even to take any serious interest in bettering its conditions. As the Education Commission so forcefully states : "Indian Education is cut off from the realities of life in the country." It was the realization of this fact, thirty years before the time, that made Mahatma Gandhi think of a system of education that would bring together

the school and the village and would eventually help to improve life in the villages. This was the fundamental preoccupation behind his scheme of basic education.

Catholic Institutions

How do Catholic schools and colleges stand in regard to social preoccupations? First of all let us note that the majority of our secondary schools and practically all our colleges have been set up in urban localities. This itself proclaims our preference for a certain type of environment. Secondly, there seems to be no doubt that our schools and colleges also exhibit that same isolation from the realities of life in the country that is generally the characteristic of Indian education. The degree of isolation differs from one type of institution to another. The high class schools are at one end of the scale and the ordinary Indian language schools catering for the poorer classes of society are at the other. It is generally true, however, to say that Catholic schools on the whole have been preoccupied about this social isolation and have wanted the institution to make a positive contribution to the society in which it is situated. This is to our credit.

It is now time to state flatly that in the Christian school and college social preoccupations and considerations should be ever present in every aspect of the educational process, beginning from the policy adopted in making admissions and going through the type of discipline imposed, the life lived in the hostel, extra-curricular activities, dealings with parents and alumni and even the way in which the curriculum is handled.

Fulfilling our School Mission

(1) The first and most important point is *proper planning* in the opening of new schools so that they contribute to felt needs in the community and are not mainly instruments of power and prestige. This would mean opening schools in areas where they are most required concentrating on types of institutions which will immediately contribute to the country's pressing needs. Presently, 99% of Catholic schools and colleges are of the traditional type, imparting, what for want of a better name we would call, "liberal education". Every year they turn out thousands upon thousands of "educated" men and women for whom employment cannot be found because they are already in over-

supply in the country. On the other hand in fields where employment opportunities far exceed the supply of trained personnel (v.g. skilled artisanship), and where the country has the greatest need, (v.g. in agriculture), we are doing practically nothing.

Surely a rational educational policy that is truly Christian, and that understands the implications of the Church's involvement in education, must revise these procedures. There is need for much greater cooperation between religious orders among themselves and with the dioceses, so that jointly the institutions needed for the more complete and effective service of the local community are provided without wastage and useless duplication. This is no easy thing to achieve given the present structures of the Church and chiefly the present attitudes, where the ruling motive for opening an institution is sometimes the material welfare and the prestige of a diocese or a religious society, or a mistaken idea of the type of influence the Church should wield in the country. The first and most important step is to reach the conviction that the Church has no business opening schools and colleges which do not really serve the felt needs of the community, whether Catholic or non-Catholic. The second is that, before schools and colleges are started, a serious survey of the region should be made, in order to determine the type of institution that is really needed and that will do most good. Thirdly, we should not be led away by demands from the upper classes of society for the usual type of purely academic institution where their children can receive education in isolation from the masses. It is this type of schools which was forcefully condemned by the Education Commission. The Commission's Report does not hesitate to say that though these schools often attain high academic standards, they are to be considered to have done positive harm to the nation by perpetuating those class distinctions which the country wishes to obliterate. There seems to be no doubt that the predominance of such Catholic schools in North India has done the Church considerable harm by associating her, in the public mind, with the wealthy and often the exploiter classes of society.

(2) The second element of a complete social orientation is a *revamping of our admission policies*. Till now it has generally been accepted that the only proper norm for admission of candidates to both our schools and our colleges is academic merit as judged by entrance tests conducted by public authorities or by

ourselves. This would be all right if our institutions had only an academic task to perform. The result of this system of admissions is that whole sections of society are almost automatically excluded from our institutions because they cannot make the grade, not for lack of intelligence, but because their economic and social circumstances simply do not give them a chance to compete. These children have been obliged to attend inferior schools, they do not have a home environment conducive to study; their parents are mostly illiterate; they themselves suffer from constant physical privation; yet many of them undoubtedly do possess great potential which may never be developed for lack of schooling, in a good atmosphere, such as many Catholic schools and colleges provide.

This problem requires serious consideration. While we cannot rule out academic criteria for admission, we can use them in such a way that children from poor and backward surroundings are given some advantage over others. Thus a college could divide the schools from which it draws its students into clusters according to their location and relative quality and then admit the top five or ten students from each cluster. In this way we would ensure good potential talent, even though the actual performance of several students may not be exceedingly high before they enter the college. This would also bring into our institutions a good proportion of children from the underprivileged classes of society.

(3) The next necessary element in a true social orientation of our schools and colleges, chiefly in the case of the more expensive ones is to ensure that *poor students are not debarred from admission* by their inability to pay the fees. It is true that where schools and colleges are assisted by the state, scholarships are available in large numbers which would practically ensure that intelligent students can prosecute their studies; but even then there are always some cases where assistance from the institution is needed. All our schools and colleges should consider it a high priority to build up an endowment fund which would enable them to help poor students. This will be a concrete move in the direction of procuring greater social justice.

(4) All that has been said above concerns a re-orientation of our admission policies to demonstrate our social concern. The next step is to ensure that the same social concern is evident

in the *type of education we impart to our students*. For a variety of reasons, lack of social consciousness is a characteristic of Indian society. The upper classes have not bothered over-much about the lot of the poor and the latter have accepted their lot with stoic resignation, as their "Karma". But it is naive to imagine that the disinherited classes of India will continue long in their passive acceptance of injustice and misery. People thought the same thing about the Negroes of the U.S.A., till they began demonstrating their anger by destroying millions of dollars worth of public and private property in orgies of arson and violence. Our students should be warned that a social revolution is beginning in this country too, and unless the educated classes take a lead in the march towards social equality, they will be swept away and replaced by others who may not have had the advantage of education at all. We, too as a group cannot expect that our presence and our institutions will be tolerated much longer, if we do not identify ourselves with the people and with their hopes and aspirations. It is not, however, out of fear or expediency that we should act, but because this is the right thing to do, the Christian thing, in imitation of Jesus who had pity on the multitude.

Therefore, one of the important tasks of the educator in a Christian school in India is to inculcate in the students a lively understanding of the hardships suffered by the poor and a deep sympathy for them. This is particularly important where the major part of the student body consists of the richer classes who have no experience of what poverty or hardship is. This can be achieved through a well thought-out programme of moral instruction and through meaningful programmes of social service. The moral instruction must not be purely theoretical, but should be backed up with slides showing the actual conditions in the country. Social service must be an integral part of the curriculum in Christian institutions whether the government syllabus provides for it or not.

The government is pledged to the introduction of a scheme of National Service for students in colleges from this very academic year. Several Catholic colleges are likely to be among the 100 or so institutions to be selected for this purpose. It is a measure of our good standing with the Ministry of Education. While taking this as a mark of honour we should also view it as an opportunity and a challenge. If National Service is set afoot

after careful study and planning, it can well be the starting point of a movement like the American Peace Corps or Home Service Corps. Perhaps Catholic schools and colleges could aim at initiating a movement along these lines, so that our educated young men and women could give a couple of years of their life to volunteer service in backward villages.

(5) In a developing country however, educational institutions have not only the duty of educating their students in social consciousness. *They must also do something positive for the socio-economic uplift of the people.* This follows from the fact that education consumes such a large proportion of the national resources and that the educated form a small privileged section of the community. Even during the educational process, therefore, students should get involved in some meaningful projects of socio-economic uplift which will make a difference to the lives of the people among whom they dwell. It could, therefore, be suggested that every Catholic school and college should publicly and permanently commit itself to a well-studied and planned long-term project. The eradication of illiteracy is one such and perhaps no single project could be more necessary or meaningful in the India of today. We have a striking example of socio-economic work done on a large and most successful scale by our Protestant brethren. The well-known Rural Life and Welfare Department of the Christian College at Ahmednagar has attracted India-wide attention not only for the concrete good it has brought to all the villages surrounding the college but also for the positive contribution the scheme has made to a better educational programme for the students of the college who have, through it, been brought into contact with the problems of life in the villages and have been shown that much can be done to find suitable solutions.

(6) While talking about producing social conscience in our students, there is an allied topic which must seriously pre-occupy Christian educators. It is universally remarked by perceptive observers, both Indian and foreign, that one of the greatest obstacles to India's social and economic progress is the apathy and lack of a sense of purpose displayed by her youth. They seem to have lost faith in the country and its future. This explains the waves of negative and cynical criticism which constantly sweep through the country, chiefly among the educated classes.

It is an important social function of our institutions to fill our young men and women with a real pride in their country and its achievements, to give them a conviction that India is worth working and even sacrificing oneself for, and a determination to see the country rise by at least one inch as a result of one's own effort. This should not prove difficult, for youth is naturally patriotic and responsive to the right urges. Our schools and colleges must, therefore, endeavour to give our students an appreciation of the gigantic problems faced by the country and its great achievements not merely in the dim distant past, but equally in the years since Independence. Many of our teachers are unaware of what the nation has achieved in the last 20 years and hence they indulge in reckless and bitter criticism. They thus communicate to their charges that negative and destructive approach which is the bane of the nation today. No external assistance can ever bring this country up in the absence of commitment, hard work and faith in the future on the part of the young people of the country themselves.

Inculcation of the right form of patriotism can be done in a large number of ways. Every Catholic school should consider this to be one of its important social duties. Then perhaps we may stop or at least reduce the constant flow of highly educated young men and women from India to other countries. It is said that the high class schools run by Christians produce a comparatively larger number of young men who have no motivation to work for the development of India and think only of migrating to lands where conditions of life are easier and less challenging. It is, therefore, important that in guiding our young people in the choice of a career, we do not all the time hold up monetary considerations before them as the sole incentive for economic activity.

(7) *Cooperation with other institutions is another important field of social concern and endeavour.* One of the important opportunities which Catholic schools and colleges have in this country is to contribute to an improvement in the general standard of education in the areas where they are situated. Unlike other countries where the Catholic schools cannot compare with state institutions in quality and facilities, here in India, our schools and colleges are often among the best in the land, and are recognized as such. Till now we have been content with running our own institutions well, without bothering to see whe-

ther we could do anything to help neighbouring schools to improve the education they impart. Such an attitude is of course natural and human, but it is quite out of keeping with the concept of the "Servant Church". In her educational and social work and indeed in all her activities, the Church wishes henceforth to be a servant of the common good and not a pressure group trying to promote only its own welfare. No longer confusing the Catholic good with the common good, the decision-makers of the Church in every country are progressively coming to ask themselves, with serenity and disinterestedness, how the whole youth of the nation will be able to receive the best possible education with the resources and the needs of the given moment.

In this spirit we must in future do our best to spread our influence to the schools and colleges that surround us. After all, the number of students who can be educated in our own institutions is pitifully small in comparison with the total student population of the country. Yet, we can multiply our influence for good several times over by trying to help other institutions attain the same high standards that several of ours have managed to reach. This can be done in a variety of ways : by offering neighbouring institutions the use of some of our facilities, encouraging contacts between their students and ours; inviting their teachers to activities aimed at improving their standards like seminars, discussions, study sessions, etc.

The ultimate in the direction of cooperation is to attempt to create a "*neighbourhood school complex*", as envisaged in the Education Commission's Report. This would imply working in close cooperation with other schools in the immediate vicinity and even sharing resources. The idea may seem Utopian and indeed it is beset with numerous practical difficulties, not least being the suspicion with which such a move on our part will often be greeted, owing to our tradition of aloofness in the past. But the attempt is worth making chiefly in village areas where school facilities are poor.

(8) One of the most significant ways in which Catholic schools and colleges can contribute to the development of India and fulfil their social mission is to *imbue our students with greater ambition, leadership qualities and achievement motivation*. It has been shown by a study of the literature and folk lore of different countries that periods where great determination, ambition and achievement-motivation are shown are also periods

of national growth and expansion in every direction. Now in India the ideal proposed for generations to the people is one of simplicity, renunciation, rejection of the world, duty done without quest of any reward, etc. These are all high, spiritual ideals, but there is no doubt that in a population fed on such ideals alone, the desire to achieve, to make a success of one's life even in material ventures, will be low. Our task is therefore, to build up achievement-motivation through work and example, through special courses and camps designed for this purpose and at the same time to preserve and develop the spiritual ideals for which the nation is justly famous.

(9) In keeping with the most urgent need of the nation today, our schools and colleges should consciously endeavour by every means at their disposal to strengthen the idea of Indian nationhood as opposed to regional, linguistic, communal and other partisan loyalties. It can be said without undue complacency that our institutions have on the whole done a fine job for the country in this direction. But owing to the tremendous stresses to which our unity is being subjected today, we must devise means of increasing the national spirit of our students and thus contribute to national integration. We shall be able to count on the support of government and all right minded people in this urgent task.

These, then are some of the points which would have to be attended to in any enlightened programme for the fulfillment of the social mission of our schools and colleges.

2-A. FREEDOM, DISCIPLINE AND LEADERSHIP TRAINING

The discussion on this topic is oriented in a sense to all the four main subjects of renewal, but in a special way to (1) the integration of the Church with the life of the country and (2) self-reliance,

The teaching of the Church

Since parents have conferred life on their children, they have a solemn obligation to educate their offspring. Hence, parents must be acknowledged as the educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reve-

rence for God and men that a well-rounded personal and social development will be fostered among the children. Hence, the family is the first school of those social virtues which every society needs" (Decree on Christian Education No. 3)

"Beautiful, therefore, and truly solemn is the vocation of all those who assist parents in fulfilling their task, and who represent human society as well, by undertaking the role of school teacher. This calling requires extraordinary qualities of mind and heart, extremely careful preparation, and a constant readiness to begin anew and to adapt." (ibid. No. 5)

"Since every man of whatever race, condition, and age is endowed with the dignity of a person, he has an inalienable right to an education corresponding to his proper destiny and suited to his native talents, his sex, his cultural background, and his ancestral heritage. At the same time, this education should pave the way to brotherly association with other peoples, so that genuine unity and peace on earth may be promoted. For a true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good of those societies of which, as a man, he is a member and in whose responsibilities, as an adult, he will share." (ibid. No. 1)

Comments

Moral education should be the complementary and directing force of all education, especially of Christian education in a non-Christian environment. The Kothari Report makes much of training our students in moral and spiritual values, among which it includes mutual respect and co-operation, honesty, integrity and social responsibility, all of which are not only recognised by all religions, but also have a distinct relevance to the social fabric of our nation. Moreover, all religions share a common concern about such things as man's need for self-knowledge, the meaning of life, man's relations with other men and with the ultimate reality behind the appearances of things. These considerations should form the basis of moral education.

St. Paul is fascinated by the freedom of the children of God; all the same, he urges on the faithful the discipline that becomes a member of the Body of Christ. We pride ourselves on the discipline in our schools, but tend to forget to develop the freedom of the children of God in our students. It is time we restored the balance, and no longer put asunder what God has united.

Two observations seem to be in place: discipline should be exercised as a function of a clear perception of the goals of education, and secondly, discipline should aim at the integration of the total man. On both scores we seem to fail.

Discipline and the Goals of Education

If education is a method of socialization, we must be sure about the sort of society we want. Such a forward looking view is of great urgency today since Indian society is in a state of profound transformation. In the agricultural society of the past, man patiently bore toil and labour, fortune and misfortune, as his personal share of "karma" in obedience to the community's customs, rules, and authority, which in the mind of the common folk were as eternal as the ebb and flow of the seasons. In an industrial society man emerges from the anonymity of the community as a person who creatively and in cooperation with others assumes responsibility for his own future and for the destiny of the nation.

The challenge of today is the establishment of the secular, democratic, welfare state. In a secular state the bond that binds the nation is not a particular religion or ideology, but the spirit of trust and partnership between people of different faiths in the service of the common good; its democratic character consists in the recognition of the dignity, freedom, and responsibility of the human person, and in the search for new structures which promote his effective functioning in his numerous social relationships; its welfare rests in the hands of man whose creative effort is meant to humanise nature. There can be no educational policy without a clear choice between the society of yesterday and the ideals of a secular, democratic, welfare state.

Such a choice of purpose seems to be lacking in our schools and colleges. Our education merely continues the past instead of shaping itself into an instrument of change. Boys complain that their college training is not related to life, not geared to the employment possibilities in the country; girls are allowed to pursue higher studies merely for the purpose of enhancing their marriage prospects. How insignificant is a degree or a better prospect of marriage in comparison with the qualities of an open, ecumenical mind, a cooperative attitude, a sense of values and responsibility, and a social and historical consciousness all of which make responsible living in a pluriform, progressive society possible.

The exercise of discipline is all of a piece with this view. If discipline is kept for the purpose of continuing the past, of securing the maximum number of ranks and passes, of maintaining the reputation of the school and of imposing the traditional views of the elders, what else can discipline be but unquestioning compliance with the wishes of teachers who know the past, and who, with the rules and regulations of the institute, perpetuate it. A characteristic example of such a form of discipline is found in many girls' colleges where often, at the request of the parents, discipline is exercised in conformity with the joint-family mentality which demands strict segregation of the sexes and seclusion for the girl till her wedding day, whereas, in class, these same girls learn the most modern trends in psychology and sociology.

Unless we adapt discipline to the demands of a changing society, education will fail in its attempt at socialization. This adaptation implies a shift of emphasis from external compliance to internal convictions, which persuade a student to accept restraints for the sake of the realisation of values, in order to grow in maturity and for the good of the group. Discipline must aim at responsible living in a pluriform society, at cultivating personal relationships, at living and working together in teams and groups. And Christian discipline demands that the student's values and convictions derive their content and inspiration from the Christ-event, as it unfolds itself in history.

Discipline crisis

The problem of student indiscipline is both complex and urgent. But perhaps here, more than on any other subject, there is danger of speculating in the air, since each state, each city, each school has its own particular causes of unrest and indiscipline which must be met largely on a local level.

Among the causes cited for student unrest in India are the following : intellectual frustration caused when students find their educational ambitions blocked by poor teaching and poorer reading facilities; inadequate teacher-student relationships; a crowd mentality, stemming from a lack of personal conviction and appreciation of values, and manifesting itself in the inability of the individual student to stand on his own feet and fight for his principles; the stark contrast between the western education taught in many classrooms and the reality of Indian life outside; over-rigid and authoritarian discipline leading to legitimate reac-

tion on the part of the student body; and political exploitation. This last cannot be overlooked especially in a country like ours, where students in the past have been encouraged to become involved in political struggles. It seems clear, however, that often enough students are being used by certain political elements to fulfil the latter's ambitions along communal, functional, and not national lines.

The situation in Christian schools and colleges

Christian schools have always boasted of a better record for discipline than other schools. This reputation for good discipline helps them to maintain their traditions. There are other reasons. Most Christian schools make a stricter selection at the time of the admission of students and have the sanction of dismissing a student for misconduct, a sanction that is denied to most, if not all, government schools. The greater sense of dedication to be found among the staff and administration of Christian schools, most likely, promotes better relationships between them and the students. The 'religious' atmosphere might also serve to subdue students, even to the extent of reverential fear.

Whatever be the present situation in our schools, all indications seem to point to the fact that we, too, can soon expect a discipline crisis as has already been experienced elsewhere. Preventive measures would seem to call for our acknowledging and even encouraging the legitimate aspirations of our students which are pursued in a mature fashion, instead of rigidly opposing their growing desire for freedom and greater responsibility. The principle stated, to what extent should it be out into practice?

Suggested remedies

Granting that much would depend on the individual situation, several suggestions can be made.

Along the lines of better teacher-student relations within our schools, our teachers should take a bigger part in co-curricular activities, so that they might get to know the students outside the formal atmosphere of the classroom. A word on the vital role of student-counselling. A distinct need exists for trained, full-time counsellors always at the disposal of the students. Hence, such counsellors should be freed from teaching and administrative assignments. Who is best equipped to fill this role? While their vocation would seem to make priests

and religious ideal counsellors, other factors such as approachability and cultural identity could make suitable laymen, non-Christians as well as Christians, more effective counsellors. Hence they might be carefully selected, set aside from their teaching work and trained for this important work.

Some specific measures

1. Full-time student counsellors and vocational directors should be trained for each one of our schools.
2. Christian (Catholic) as well as non-Christian students should follow moral education classes together. Both groups should be given the opportunity for religious instruction in the school, outside class time.
3. Competent and suitable laymen as well as priests and religious, non-Christians as well as Christians, should be trained as teachers of moral education. Some should be set aside for the important work of counselling.
4. We should encourage the legitimate aspirations of our students for greater responsibility by granting them a greater participation in school matters that concern them. We could thereby hope to give them scope to develop important leadership qualities.
5. Intra-school and inter-school activities foster community harmony and co-operation.

Student counselling

There are two facts which draw our attention :

Firstly, modern youth matures earlier than heretofore. At the same time, they are kept in schools and colleges over much longer periods of time in order to equip themselves for life in a complex society. During all these years they are given few chances to assume responsibility, except that of passing examinations. But the students want to be 'involved'; they want their studies to be relevant and they want an opportunity of manifesting their views to an understanding society. The fact that they are kept away from the mainstream of life for such a long period, precisely at the time when they are determined to win a place in society and to assume responsibility, is the reason for the many problems which youth encounter.

Secondly, for the first time we face a youth which, from its early years, is exposed to the tremendous impact of the communication media. Schools and colleges are not equipped to solve the problems these media present for youth. Society, today, is so 'permissive'. Too often this permissiveness is due to lack of courage to tackle the problem, fear of hostility, and so on. Many adults retreat from the problems confronting youth because they feel incapable of tackling there.

Trapped in this situation which bristles with problems, youth is looking for help. Vocational guidance, psychological counselling and spiritual direction are means to render such help. Well-trained guides, counsellors and directors are essential in every sphere of youthful activity. They can help, not just the student, but also other staff-members, parents and the community to deal with the problems of youth. Parent-education and counselling are more important than student-counselling because the disturbed student is often only a symptom of a disturbed home

Guidance, counselling and direction will not solve all the problems of youth. In some countries, these facilities are provided, yet the students are restless as ever. It only shows that we, as well as systems and structures of education, have to be renewed and reformed in order that educational institutions and that all those responsible for the education of youth, should avail themselves of a more concrete evaluation of the problems of students and their needs; and then, all concerned must work together to create the proper atmosphere where youth may grow to mature manhood in Christ.

Educational authorities appear to be afraid to engage trained counsellors and vocational guides or else, they do not have the finance. Experts fill them with awe and they can never find money to pay for what they do not want. Some schools in Bombay have started a vocational guidance programme in a small way. It is suggested that schools in an area should get together with the help and guidance of the CTG, JEA and such organisations and form a Centre for Vocational Guidance and Student Counselling. This Centre should provide :—

(a) A clinic staffed by a psychiatrist, psychologists, vocational guides, spiritual directors and social workers who can be employed at least on a part-time basis. Some parents might well volunteer to give honorary service.

(b) A library of books and periodicals on guidance, counselling and direction; a library of visual aids which are too expensive for individual schools to buy e.g., films for the instruction of children and/or parents and teachers; a collection of certain kinds of expensive scientific apparatus, seldom used, but most useful when the need arises.

(c) The means whereby teachers and others responsible for the education of youth can be given talks and in-training courses, or participate in workshops on counselling or other educational topics.

Each school and college might volunteer to contribute 1% of its gross income through fees. In many institutions this will not amount to more than a month's pay of a senior member of the staff. Or a small fee could be charged to the bigger boys who avail themselves of the services of the psychiatrist and others as the Centre. If parents are involved in this scheme and are convinced of the benefits they are reaping from it, it will be easier to get their co-operation to raise funds for its running.

Integration of the levels of formation

Are we sufficiently aware of the plain fact that today boys and girls are educated on three different levels, and that there exists no concerted effort to relate these three levels to one another and to solve the conflicts that necessarily arise from such lack of integration? The student lives in three different worlds and he is left to make sense of it.

1 First there is the level of academic excellence. It is the world of the crowded classroom where qualified teachers lecture from a platform to an impersonal and restless audience. The subjects are taught according to the requirements of the syllabus with little or no reference to real life; the emphasis is on scientific objectivity rather than on value orientation, and the main appeal is to the memory of the student. The teacher is little interested in the student as a person, in his ideals and aspirations, in his doubts and conflicts. Even if he tried, his effort would be frustrated by large numbers. The overall aim is the maximum number of passes and the highest ranks.

2 Outside the watertight compartment of the classroom there is the more appealing world of extra-curricular activities such as sports, debates, camps, social work and leadership training.

Here the emphasis is on character formation ; the student is encouraged to take the initiative, to examine issues critically, to show interest in current needs and problems, to form judgements, to learn group living and to develop social concern. This department is very much oriented towards real life, is sensitive to the personal needs and talents of the students and alert to trends and movements in society. During the past twenty years much progress has been made in this field.

3 Finally, there is the student's unsupervised world of leisure and entertainment. They frequent cinemas and libraries and club together in coffee houses where they discuss the latest fashions, plan strikes, debate the causes of student unrest, criticize their elders, indulge in politics, plan outings, parties and picnics, and seek contacts with the other sex. It is a world with a particular style and dress, kept together by varying degrees of resentment and protest against the world of the adults which they eagerly seek to know, but are now allowed to enter.

Parents are ambitious with regard to the academic performance of their children; they generally approve of the extra-curricular activities but are deeply distrustful of and often negligent with regard to the world of leisure to which they have no access. Youth leaders do their best to instil in students correct views and attitudes and a sense of responsibility. But their efforts only partially succeed as they are hampered by a hardly disguised streak of paternalism which makes their enthusiasm suspect in the eyes of students. This applies particularly to priests and nuns, by reason of their inability to enter the student's own world owing to needless and obsolete restrictions on dress and time-tables. The interest of teachers is usually restricted to the class-room and private tuition.

It is impossible for a student to move at each level with ease and grace. Do many grown-ups suspect how impossible these years really are, and how trying are the doubts, conflicts, frustrations, uncertainties, and dilemmas for the solution of which no proper channels of communication exist ? Youth needs a concept of life, a view of the world which inspires, and serves as a rallying point for their dispersed forces and drives, but there is none to impart this. The net result is drift. Discipline should aim at the integration of the total man. Such integration cannot be achieved without bringing these three different worlds in closer contact with one another.

For that we need a new type of youth leader who combines within himself something of the pastor, the teacher, the counsellor, the friend and the entertainer. If such a combination is rare in an individual, it can be created in a team. The problems cannot be solved by the appointment of trained counsellors only. Their interest goes out to the problems and conflicts which accompany growth to maturity. Many problems can be prevented by proper guidance.

Conclusion

In the present set-up of our educational system three things are needed ; better facilities for the growth of living faith which is fully oriented towards secular realities to leave them with its life-giving spirit; a definite choice of education as an instrument of change; and the integration of the various levels of formation. With these needs fulfilled there should be less fear of the freedom of the children of God on the part of the elders, and more respect for discipline on the part of the students.

2-B. TRAINING LEADERSHIP

It is obvious that apart from purely secular studies leading up to academic certificates or degrees, students in non-Christian institutions do not stand to gain anything more. The primary purpose of education, as we all know, is, besides the acquisition of knowledge, the formation of character and the refinement of morals in order to build up useful citizens. With little emphasis on character and morality in secular institutions, our boys and girls will slowly take everything easy and become mediocre men and women, taking up small jobs and resting content to eke out a humble living. Christians, being a small minority in the body politic, can ill afford to raise a generation of men and women who are not keen of intellect, virile and alert to every turn of events and who do not play an effective role in the affairs of the country. We are very much in need of persons who by their outstanding qualities of learning and leadership as well as the dynamic urge to serve the nation, will be able to champion the cause of the Christian community and protect and promote their rights and interests, in every walk of life. For this, it is essential that our boys and girls get a good grounding in Christian institutions.

The authorities of our schools and colleges should look at this problem in the correct perspective. It is well known that

the Church is particular about our children being given a sound Christian education and it is in furtherance of this objective that the Bishops as well as various religious congregations of men and women have spent enormous amounts of money to establish institutions of learning in various parts of India. In the day-to-day administration, however, to overcome practical problems for the maintenance and expansion of work in the educational field, the authorities of these institutions have overlooked this primary objective, as a result of which there is a steady flow of Christian students to Government or other non-Christian institutions.

Formation of Christian Leaders, lay and religious

As the moulding of the character and intellectual capacity of Christian students is the primary purpose of our institutions, the teaching staff should pay special attention to them, and wherever necessary special coaching should be given to them to facilitate excellent results being obtained by them at the examination. This could be tactfully done without giving cause to non-Christian pupils to feel that Christian students are being given preferential treatment. On the contrary, however, because they are economically backward, our pupils are neglected and are allowed to fend for themselves with the result that they are not able to secure academic distinctions, and consequently the whole community continues to deteriorate.

Sports and Athletics

In the field of athletics and sports, we have very few Christian boys and girls who are outstanding and have reached national or international fame. This is because sufficient emphasis has not been placed on this important aspect of a student's career, and potential candidates are not being encouraged to bring their talents in to full play. It is the responsibility of the institution to look out for promising students and to give them every assistance for practice and participation in State and national events. Cases have been reported where, when a student asked for leave to practice with State players for a couple of days, this facility was denied. Under such handicaps, how can we expect our boys and girls to become outstanding athletes.

A word on Vocations

Another important aspect which our educational authorities overlook is the fostering of vocations among our boys and girls.

Decades ago, when we had a number of foreign missionaries in charge of our institution, they took a personal and paternal interest in their charges, especially Christian boys and girls. Their influence over them was so captivating that there have even been instances of Hindus embracing our faith. Candidates to the priesthood and the religious life too, were numerous. Why then this sudden paucity of vocations? The primary reason appears to be that the indigenous clergy and religious sisters are gradually losing touch with their Christian pupils. Steps should be taken to re-double our efforts to foster vocations and to see to it that a steady flow of suitable boys and girls go into our seminaries and training institutes for women.

3. TEACHERS, PARENTS AND THE COMMUNITY

In considering the reform of any educational system, it is important to bear in mind that education takes place all the time whether we will it or not. It is not only educational institutions that educate, and it is not only teachers who teach. Education is like gravitation (or, at any rate, like the traditional view of it). Everyone is teaching, and learning from, everyone else. It may therefore happen that forces outside the classroom may undo what is attempted in the classroom. The school and college may therefore unwisely ignore the environment in which they work. They have a duty to study the needs and the aspirations of the community in which they function, involve the whole community in the work of the educational institutions that serve them, and perform the twofold function of correcting the community's shortcomings and of giving point and direction to the community's aspirations.

Educational institutions are sometimes unable to resist the temptation of using the community and its shortcomings as an alibi for their own inadequacies. In its most unabashed form, this attitude seeks to explain the decline in academic standards in terms of the circumstance that the majority of the students in our schools and colleges today belong to the first generation of learners in their families. Some would even offensively quote the old tag that it takes three generations to make a gentleman. But this end-product of the endeavours of three generations could hardly be the 'gentleman' of Newman's famous definition. And the true educator is not looking for this spurious product;

instead, he seeks to assist his young charge to learn to be in charge of himself, and ever to want to put into the common pool of well being more than he takes out of it. This product cannot await the slow growth of family tradition. And to the extent that tradition and environment are of value, the school and college should be able to accelerate the growth of healthy tradition and environment. What perhaps was done in three generations formerly could now be abridged into one generation, if parents, teachers and the community consciously set about it.

A school or college could be one of three things. It could be a refuge and haven from the wickedness and vulgarity of the world outside. It could, alternatively, be the focal point and vanguard of the community's ideals and aspirations. On the contrary, it could even be a cultural cesspool in which may be observed, in aggravated form, the weakness of the community. The choice among these alternatives belongs not only to an educational system as a whole, but even to individual institutions. There may be occasions when, in seeking the transformation of society and its way of life, a school or college may have to overcome not only resistance from the community and the environment, but also from the system of which it is a part. In this bold endeavour, there is need for teachers to enlist the parents' collaboration.

While school and college have a duty to set their sights high and give a bold lead, they may not be able to progress much faster than the community would let them. This is not to say that a community gets the schools it deserves. There may be an ultimate truth in this, but not a truth of any immediate relevance to present programmes of action. Educators have a duty to work on the principle that only the best is good enough for the children, and the question of what a community, with its many shortcomings, deserves, may be left to the judgment of God. Meanwhile, the content and process of education will be largely determined by the objectives that teachers, parents and the community at large propose to themselves. Two objectives are normally recognized. One is to impart to its recipients a certain quality of the mind that can take on the challenges of adult responsibility in various fields, and the other is the acquisition of the skills one needs for earning a living. But there is a third objective that is not ordinarily acknowledged in public, namely, the search for status and for mere material advantage, often un-

due advantage, over fellow men. Most of the ills of education can be traced to the impact of this unworthy objective on educational programmes and performances. If self-interest were the main objective in education, there would soon come a stage when one discovers that the pursuit of self-interest is best accomplished without the impediment of education. One of the functions of good education is to get beyond the precincts of the school and combat this heresy in regard to the goals of education.

Education should aim high. The most grievous mistake we make in education is to underestimate the capacity of the students. While there should be a co-relation between expectations and performance, it is equally important to ensure that the expectations are not mean-spirited. In adding more ambitious dimensions to educational objectives than the ones currently in vogue, Christian educational institutions could take the lead. This today should be reckoned a most important form of the apostolate. Vatican II declared, "What the soul is to the body, let Christians be to the world." It is not necessary to accept the Augustinian dichotomy between the City of God and the City of Man. As for the Christian academic, his right stance is at the intersection between detachment and commitment, where the true university functions.

And the true aim of the educator should be not only to achieve an intellectual community of learners, and teachers, but also to extend such an intellectual community and cover the whole of society. Without ambition, this cannot be achieved. With ambition and wisdom, the new mass media of communication, currently being put to such pitiful uses, could become a means of involving the whole community in the progress of education.

Catholic schools and colleges have achieved a certain reputation for efficiency, but within the framework of a not very ambitious system. In the urgent task of "replacing inflexibility with innovation, traditional or outmoded ideas with fresh approaches and new ventures," Christian education has not taken a sufficiently bold lead in our country. Even at its best, the Catholic educator has not been able to get away from the concept of 'formation', which is much less than the total function of education. It is interesting that an American journalist wrote an article some time ago, wondering if John F. Kennedy would have run for the President if he had gone to a parochial school. The earlier candidacy of Alfred E. Smith would make this observation less than

perspicacious. Even so, we should, in this country, examine whether our institutions help in producing the high quality leadership that will not hesitate to break with the old and lead the country to high levels of achievement, instead of being content to produce efficient functionaries to protect and cherish the status quo.

The effort to produce leaders may seem to lay stress on the so-called quality or prestige schools. While a large educational system could have room for many types of institutions, the truly Christian concern in education should centre on the unprivileged and the disinherited. Leadership will come from unlikely places, as it did once from a carpenter's house in Nazareth. It is important to remember that the first receivers of the good tidings of the birth of Christ were the despised shepherds in the desert. The new Dutch Catechism, commenting upon this event, says, "The gospel already sees all values reversed." Are there forces in Christian education resisting this reversal?

4. DEVELOPMENT, PLANNING, MODERNISATION AND RESEARCH

In this section of the Workshop Paper it is sought to relate planning to the ideals of integration with national goals and to common endeavour.

Some Urgent Problems

1. How can we get individual institutions, Orders or Dioceses to draw up effective short-term and long-term plans? How can co-ordination and active cooperation be established between the Orders themselves and between Catholics and other non-Christians? How can cooperation be established between Christian Teachers' and Heads' Associations and similar State and National organisations so that the former may exert a leavening influence on the latter? How can our schools get out of their 'ghetto like' mentality in regard to other schools and to educational work in general?

2. Do our Christian schools exist for children or children for our schools? Do schools run by teaching Orders exist for the good of the teachers and children or the glory of the the Order? If the former is true, how can our single-track schools catering for a small intellectual elite develop into real comprehensive schools for all pupils and talents?

3. How can every Christian school develop an effective School Guidance Service so that the needs and problems, academic and psychological, of every child will be located and met ?

4. At the College and University level, do we try to develop a healthy, modern approach to learning and technology or are we content with unquestioning fidelity to tradition. How can we help our growing young men and women to fit themselves out for a changing world without losing their religious and moral bearings ?

5. What do we really need most and most urgently—more schools and colleges of the present type, more prestige schools, more technical institutions more agricultural and rural schools, more schools for the handicapped ? Which of these deserve the highest priority in the renewal of Christian education ? How do we decide ? What is our response to new education and its challenges ?

6. How can we ensure that more Christians are trained for high level service in University Departments of Education, training colleges, Research Bureaux, NCERT, Central and State Government Education Departments and Directorates. At these policy-making levels Christians are very poorly represented. How can this gravely unsatisfactory situation be remedied ?

7. At present our Administrators and Heads receive no special training. How and where can such training be provided ?

8. At present most of our Training Colleges for undergraduates and post-graduate teachers are relatively small, ineffectively staffed and inefficient, and we do not have any facilities for training students for higher research degrees. How can this unsatisfactory situation be remedied ? Unless it is, we will continue to execute bad policies instead of having an adequate share of the framing of good policies.

9. What should be the medium of instruction in our schools ?

10. How do Christian schools view the three-language formula ?

11. What should be the culture pattern of our schools ? Do we truly form part of the Indian educational scene or are our schools distinguished by their western or semi-western culture pattern ?

12. How can we correct our growing maladjustment to our environment ?

13. How can we ensure the maximum employment for those who pass out of the schools, colleges, technical and professional institutions ?

SUGGESTED PLAN OF ACTION TO REMEDY EXISTING DEFICIENCIES IN THE FIELD OF EDUCATION

Immediate

1. A scientific survey should be carried out all over India, on a regional basis, of all existing institutions and services and of available resources, material and human. This should be done by Catholics and other Christian bodies working in close cooperation. Only on the basis of such a survey can proper All-India and Regional plans be drawn up to prevent overlapping and duplication, to enter new fields of action and to pioneer new experiments and to pool resources wherever possible, so that Christians may cooperate closely with one another, and with all other agencies, Government and private in the field of education.

2. The most urgent and vital need is to co-ordinate, radically improve and upgrade existing training facilities provided by Christians. At present these are concentrated on training primary and secondary teachers, and the existing Training Institutions tend to be small, very inadequately staffed and relatively inefficient because no single Order or even denomination can provide an adequate staff. Hence the existing Training Institutions are generally not capable of producing real educational leaders.

The following remedy is suggested:—

- (i) An All-India National Institution of Education should be started and staffed by all the Christian Churches. Non-Christian staff may also be recruited but they should be in a minority and in tune with the ideal of the Institution. Priests, ministers, religious, nuns, and lay missionaries and lay people should staff it. This institution, which should be affiliated to a reputable University should provide graduate and post-graduate courses to train future secondary teachers, Heads, Administrators, Lecturers in Training Colleges, Research workers etc. The College should

be co-educational, mainly residential, and teach through the medium of English. All teaching Religious Orders for men and women should send their best people to be trained here, and Bishops should send promising laymen and laywomen on scholarships if necessary.

- (ii) Regional Comprehensive Colleges of Education to train primary and secondary teachers on the same campus, may also be started, in the Regional language if desirable. They should also be staffed on a joint basis by all the Christian Churches and be affiliated to local Universities.

3. A Catholic Educational Council should be formed for each diocese consisting of priests, nuns, brothers and lay people. This should work in close collaboration with other educational bodies of Christian Churches and the main educational agencies, private or Government. Regional or National Boards may also be started for co-operation on a regional and national basis with other Christian churches and non-Christian agencies, Government or private.

These Councils should be responsible for over-all planning on the basis of accurate research and data, and co-ordination of efforts in the total field of education so as to make the best use of resources and human material, and promote the planned progress on a regional basis in all the different sectors of the educational field.

- (a) Each Council should set up a carefully thought-out streamlined planning implementation and devaluation machinery to get the maximum out of the present and future investment of human and material resources.

- (b) Short term or long-term perspective plans should not only be drawn up to start new institutions, and new types of institutions where needed, but to ensure that the authorities make the fullest possible use of existing institutions by converting them into educational and community service centres so that they will not only be places of instruction but a powerful means to fulfilling the vital social mission of the schools and of the Church. (See Appendix)

- (c) Plans should concentrate on essentials—fringe and prestige activities should be dropped. Top priority should be given

to activities which do not require much money but a good deal of organising skill and technical competence.

(i) High priority should be given to research and investigation into educational methods and problems.

(ii) Revaluation and streamlining of curricular and co-curricular activities, syllabuses, text-books, methods, teaching-aids, etc. is essential, to achieve maximum educational and socio-economic results with minimum input of money, equipment etc. Plans should aim at improving and making the fullest use of educational technology within the limited means.

(iii) More self-help projects, campus work schemes, work experience, school improvement drives etc.

(iv) Active School and College Teacher Organisations should be encouraged to take an interest in programmes of academic improvement through in-service training, refresher courses, etc.

(v) Efforts should be made to expand in desirable directions. Change in new directions should be tried out by pilot projects so that advances can be made with economy and efficiency. It is important to study the financial implications of new schemes and make sure of funds before launching out.

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11 (vi) New schemes such as technical and rural schools at different levels, schools for the under-privileged and handicapped should be introduced after a careful study of pros and cons, expenditure, personnel and resources available. Proper co-ordination of effort will be essential, as between different orders, dioceses, parishes, etc. and between the Catholic educational effort and Governmental or other.

4. At the National level there should be a National Council of Christian Education established by C.B.C.I. and other Christian Churches to co-ordinate and stimulate the work of the Diocesan Educational Council. This Council should have a permanent staff of experts in various fields—Administration, Teaching of Catechetics and moral instruction, guidance and counselling, and be capable of providing supervisory and consultative advice to diocesan Councils and individual institutions. This N.C.C.E. should be in close touch with the Central and State Ministries of Education.

Long Range

The influence of Christians on the entire educational system in India will depend primarily on the quality and calibre of the Heads, Administrators, teachers and research workers they can mobilise, train and use to optimum effect at strategic points of this system.

The quality of our personnel will depend on four factors:

- (i) Attracting the right type of young men or women to work in the field of education and imbuing them with a sense of mission, dedication and service. This will need a well-planned, concerted and continual effort on the part of school and diocesan authorities to discover and foster vocations to this profession with the same zeal with which they attempt to discover and nurse vocations to the religious life, realising that the educator comes only after the priest in importance and nobility of vocation.
- (ii) Retaining able and talented laymen and women in education by attractive salary scales, fringe benefits, good conditions of service, adequate opportunities for professional advancement. All posts in Catholic educational institutions must be thrown open to lay teachers and religious on the basis of merit and experience.
- (iii) Providing really first rate training institutions for training teachers, administrators and research workers.
- (iv) Providing a continuous, effective, action-based programme of in-service training for teachers, Heads and research workers to keep them up to date with the latest developments so that they can be real torch-bearers and pioneers in their respective fields.

In-service programmes should include regular refresher courses, summer institutes etc. in India, and sending carefully selected religious and lay workers abroad on scholarships and exchange schemes with Catholic institutions in the U.K., U.S.A. and Europe for advanced work.

APPENDIX A

CATHOLIC EDUCATION COUNCIL

1. Constitution (Diocesan level)

This Council should be the representative of all Teaching Orders, Organisations, Parish Priests, Teachers' Associations, parents, professional educationists etc. The Council should meet once a quarter to discuss general problems, but will do its main work through small expert sub-committees set up to examine major problems in depth and suggest suitable remedies for them for the consideration of the Council. It should have deliberative and consultative status. All decisions to be ratified by and subject to the approval of the local Ordinary.

The Chairman of the Educational Council should be the Bishop in order that its deliberations and recommendations may be given due weight. The Council should have a full-time Secretary and Inspector who will be responsible for supervising the teaching of Christian doctrine and moral instruction in the schools, advising school authorities on professional matters, and following the recommendations of the Council. Without a full-time Secretary the Council is likely to degenerate into a mere talk-shop, and pass only pious resolutions which nobody will feel obliged to implement.

Functions of the Council

(i) To consider educational strategy for the region or diocese. Efficiency and productivity are the two cardinal points in educational strategy.

(ii) To co-ordinate, improve and develop existing educational facilities of all kinds in the diocese.

(iii) To undertake studies to locate deficiencies and lacunae in the existing educational structure with a view to remedying the former and filling the latter.

(iv) To undertake a survey of existing material and human resources in the field of education with a view to making the maximum possible use of them.

(v) To promote greater co-operation between schools and other educational institutions run by different Congregations, and to encourage them to undertake joint projects if and where the occasion demands.

(vi) To plan the future development of Catholic educational institutions so that some parts of the diocese and some areas in education having been successfully looked after, other areas may not be totally neglected.

(vii) To prevent haphazard growth of institutions and unnecessary duplication.

(viii) To organise seminars, refresher courses and other programmes such as the writing and production of good text-books in certain fields that will improve the efficiency of teachers and schools and help to introduce the latest ideas into the schools. A course for clergy and laity in Educational Administration should also be planned and carried out.

(ix) To plan with national objectives in view and to evaluate effort in the light of these.

(x) To orient new schemes to productivity and ensure employment for the personnel it turns out.

Liaison with other bodies working in this field

The Catholic Educational Council should work in very close co-operation with the Anglican Diocesan Board of Education and similar Christian organisations as some educational problems can be solved by Christians as a body. It should also be in touch with the State Directorate and Department, State Heads and Teachers' Associations. This will prevent it from functioning in a vacuum or neglecting the over-riding needs of the State or remaining in isolation from individuals and groups engaged in promoting similar objectives.

It should enlist the support of Industry and international educational organisations like the UNESCO.

Some Tasks for C.E. Councils

1. To set up a Christian Bureau of Educational and Vocational Guidance and Counselling.

2. To set up a Diocesan Fund for the education of poor Catholic children - in school and post-school training.

3. To explore the possibility of setting up a Diocesan Educational Service and Training Course for Administrative Heads and their administrative personnel.

4. To build up a good Science Research laboratory and train the personnel for it.

5. To set up evaluation machinery and procedure to evaluate innovations and the educational strategy used.

National Catholic/Christian Education Council

This would be the apex of the structure and should co-ordinate the work of the Diocesan Councils of Education, build and operate a central front, disseminate information on all-India Catholic/Christian activities and basic directives on suggestions to ensure harmonious development in the right direction. This Central Council would be responsible for working out the phases of development for the country. A five or ten year plan might be considered. The control would be with the C.B.C.I. but the personnel should be representative of all levels in the educational field.

The expenditure to maintain the Centre would be borne by the confederating dioceses. The autonomy of the diocese should be guaranteed and protected.

APPENDIX B

A NOTE ON THE NEED FOR ACTIVE DIALOGUE AND COOPERATION BETWEEN CATHOLIC EDUCATIONAL INSTITUTIONS AND THOSE CONDUCTED BY OTHER CHRISTIAN AND NON-CHRISTIAN BODIES.

Until recently Catholic educational institutions tended to function in relative isolation not only from non-Christian institutions but even from other Christian institutions, and so did their professional organisations at the level of Management and of teachers. During the past few years some contact has been made with other institutions and professional bodies such as the A.I.F.E.A., and recently Christian professional organisations at the college and school level have merged to form a united front. But real contact and co-operation between the small minorities of Catholic and Christian educators and the vast majority of non-Christian educators and between their respective professional associations at the State and National levels, remains to be established. Christian Management Heads and teachers exert little or no influence on policy-making at the Governmental level, and on

professional bodies at the State and National level, and seldom make common cause with the latter especially in pressing for long over-due reforms and better service conditions for teachers etc. Steps should be taken for a real dialogue with all co-workers in the educational field, Christians and non-Christians, and to work out long-term and short-term plans for active co-operation and joint action.

Christian educators should form a 'creative minority' to influence Government policy-making at the Government level and in professional organisations at State and National levels.

Much closer and more continuous contact with other Christian educators should be established to work out a common policy and joint programmes to prevent overlapping, duplication, diffusion and wasteful competition at the State and National level.

Christian educators should seriously and objectively discuss problems of curriculum, methods of teaching and evaluation, the tone and ethos of Christian institutions, and in what respect, if any, these should differ in a Christian educational institution from those of a non-Christian institution. Deficiencies in Christian institutions should be critically analysed, and constructive remedies worked out.

TOPICS FOR DISCUSSION

TOPIC I : THE PURPOSE OF CHRISTIAN EDUCATION

- A. What a Christian educational institution is NOT.
- B. What a Christian educational institution IS.
- C. Some practical points:
- admissions.....Christians
on academic merit only ?
ensure that the poor student is not
debarred.
 - recruitment of staff.....Christians & non-Christians
 - remuneration
- D. The role of the layman in the administration of the Christian educational institution.

TOPIC II: THE SOCIAL MISSION OF THE CHRISTIAN SCHOOL/COLLEGE

- A. Proper planning for further development
- expanding existing institutions
 - the type of education required in the area of a new venture.
 - co-operation between religious congregations and dioceses
 - influence in shaping the educational policy of government.
- B. The type of education we impart
- a social consciousness among students.....social service.....
work experience.
 - an Indian cultural atmosphere in our institutions.
 - towards the socio-economic uplift of the people.
 - a healthy trend of patriotism.
 - media of instruction and language teaching.
 - provision of the education of the physically mentally
handicapped.

C. Co-operation:

- with educational bodies at all levels, in all areas.
- working towards the neighbourhood school.
- in educational institutions other than our own.
- towards national & emotional integration.
- with parents and non-educational bodies/institutions

TOPIC III: DEVELOPMENT.....PLANNING.....MODERN- ISATION.....RESEARCH

A. Should we work towards an All-India Christian Council of Education ? If so give suggestions for

- the location of such an institute
- staffing it
- procuring the capital and maintenance that would be necessary
- the functions of such an institute

B. Should we have Regional Comprehensive Training Colleges for the training of primary and secondary teachers ? Give suggestions for:

- staffing such a college
- recruiting suitable student-teachers
- for raising the finance such an undertaking would involve

What would be the medium of instruction ?

Would the college be able to offer some in-service training courses ?

C. Consider Diocesan Education Commissions under the following headings:—

- membership
- functions
- planning
- evaluation
- research
- co-ordinating

D. Should we establish a National Catholic Education Council ?

- How should it be organised ?
- From whence the personnel to maintain it ?
- where would it be located ?
- from where the finance ?
- what could be its functions.....its departments ?

Butter Johnson

Ward

Ward

Spots

Ward

Ward

Student

participation

Ward

Ward

Ward

Teacher
in the class

AMEN

Bath lady

Bathroom Danger

Amen